



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

and much skill in versification, while his mind has been educated by foreign travel to a degree which has probably never been equalled in the experience of any other poet. His earlier poems were not only deserving of praise for their intrinsic excellence, but they were rich with a promise which has been amply fulfilled in his later productions; and it is gratifying to add that his last volume is his best. "The Poet's Journal," though it gives a title to his last collection of poems, fills but little more than half of the volume. Its general plan seems to have been suggested by Tennyson's "In Memoriam," but in the execution the poet departs widely from his model, and his work is said to be in large measure autobiographical. It is divided into three parts, each of which consists of a series of short poems, connected by a slight thread of narrative, and is supposed to be read by the poet to an intimate friend from whom he had been separated for several years. The separate poems are independent of one another; but each series is pervaded by one general thought, and all are intended to describe the successive steps which marked the gradual recovery of the poet from a state of unnatural depression, and the opening of new sources of happiness. Many of the pieces have great beauty of expression, and reveal much depth of feeling; and the whole collection is characterized by delicacy of sentiment and harmony of versification. Most of the other poems in the volume have already been published in different journals; and among them are several very striking and popular productions. They are now brought together in a collected form for the first time.

- 
15. — *The Autobiography of the EMPEROR CHARLES V., recently discovered in the Portuguese Language by* BARON KERVYN DE LETTENHOVE, Member of the Royal Academy of Belgium. The English Translation by LEONARD FRANCIS SIMPSON, M. R. S. L. London: Longman, Green, Longman, Roberts, and Green. 1862. Small 8vo. pp. xlviii. and 161.

THE evidence for the genuineness of this Autobiography is by no means conclusive, though we are not aware that any serious doubts on this point have been expressed either by Continental or English critics. From the Baron de Lettenhove's Introduction we learn, however, that the manuscript from which his translation has been made is contained in the Imperial Library at Paris, that it is in an "elegant and polished handwriting," and that it bears the following title, as translated into English: "The History of the most invincible Emperor Charles V., King of Spain, composed by his Imperial Majesty, as is shown by the paper on the following page, translated from the French, and from the

original at Madrid in 1620." On the second sheet, which contains a prefatory letter, is an indorsement to the following effect: "Copy of a paper placed at the commencement of this history, which was written in Spanish in the *manu-proprio* of the Emperor Charles V., and which was sent to Germany with this same history, by his Majesty, to his son the King Philip, then still Prince of Spain." Beyond the statement in the first of these inscriptions, that the document was translated into Portuguese from the original French, in 1620, or seventy years after it was drawn up, there is not a particle of evidence to show when, by whom, or for what purpose the translation was made; and we are no less ignorant as to the period when the manuscript was brought into France, and from what source it was obtained. On none of these points does the Baron de Lettenhove offer a satisfactory conjecture, though he thinks it is very easy to explain the motives which led to the translation of the narrative into Portuguese. It has long been believed, indeed, on the positive assertion of the Emperor's secretary, William van Male, and of some other writers, that about the year 1550 Charles composed an account of his life, or of some portion of it; but no trace of such a paper has ever before been found, and it was the opinion of Mr. Sterling, Mr. Prescott, and other recent writers, that the original manuscript was destroyed by Philip II. after his father's death, or that it had been in some other way hopelessly lost.

If we turn from the external evidence to the document itself, there is nothing in its general character, or in its contents, to throw doubt on its authenticity. It is such a narrative as Charles would have been likely to write at the time and under the circumstances described by Van Male; and its composition did not require a greater measure of intellectual ability than the Emperor undoubtedly possessed. The first sixty pages, which contain an account of his life from 1515 to 1544, are as dry and uninteresting as last year's almanac; but the remaining hundred pages, which relate to the transactions of only four years, from 1544 to the beginning of 1548, and are mainly occupied with an account of his invasion of France and of the war against the Protestants of Germany, are of much greater historical value, and may be read with considerable interest. As might naturally be anticipated, Charles tells his story in the manner least prejudicial to his own reputation; but it is, nevertheless, easy to see that he was obstinate and headstrong, and that he did not always keep faith either with his friends or with his enemies. The accounts of his cloister life at Yuste, first published a few years ago, did not place his character in a more favorable light than that in which it had previously stood; nor is this Autobiography likely to make any reader think better of him. On some points, in-

deed, we gain a new insight into his feelings and motives, but it would have been more to his credit if we had remained in ignorance. His own testimony only tends to confirm the judgment which has been commonly formed on other grounds; and in regard to his feelings toward Pope Paul III., we see more clearly than ever before how little claim he had to be esteemed a faithful son of the Church.

- 
16. — *The Pentateuch and Book of Joshua critically examined.* By the Right Rev. JOHN WILLIAM COLENSO, D. D., Bishop of Natal. New York: D. Appleton & Co. 1863. 12mo. pp. 229.

THIS is a much less important book than we had supposed it to be. It deserves to be carefully distinguished from the class of works which comprehends the "Essays and Reviews"; for they make a somewhat proud and jubilant parade of their scepticism, as a height from which to look down upon confiding faith, while Bishop Colenso entertains his doubts, such as they are, with profound reluctance, and gives them publicity only under a strong conviction of duty. His strictures relate almost wholly to the numerals and statistics of the Pentateuch and Joshua. These he shows to be in several instances either essentially impossible or mutually inconsistent, indicating, as he maintains, the historical untrustworthiness of those books, and their authorship at a date considerably posterior to the events they record. This statement represents one aspect of these books. If we are to regard them merely as history, they certainly have the defects that belong to an age when historical research and criticism were unknown arts, and when traditions and records were received, if they came through seemingly authentic channels, without a rigid scrutiny of their contents. If their value in the nineteenth century and to the Christian world consists in the accuracy with which they give us the dimensions of the ark, or the census of the Hebrews at the time of the exodus, or the number of priestly mouths there were to be fed on the sacrifices, our author has given them the *coup de grace*. But they have an entirely different aspect, in which they are impregnable alike to argument and to cavil. From a dark and idolatrous age they proclaim pure monotheism, and refer back to their origin in the creation or providence of God all the objects, beings, and phenomena that were deified among the nations of the earth. From the bosom of a rude and recreant race they promulgate a code of morals which, for profound insight, comprehensive scope, and harmony with eternal and immutable right, remained unparalleled and unapproached till the advent of Jesus Christ. In the very infancy of civil society they